

of those who pray for what they think will take well with the hearers. Let us not work for the meeting to make it entertaining so much as in the meeting for the salvation of souls.

We work for lost souls, we testify of the power and love of God not to have a good meeting but because we are filled with a love for souls that prompts us to do all in our power to lead them to Christ. We pray not to improve the meeting but because we feel that we must have God's help, we pray, not for those things that will make the most pleasing impression upon the hearers but for what we need. Our meeting is then not an attempt to cater to the desires of the people but an earnest effort to lead them into a higher life. It is a season in which God's children meet with Him and exchange praise for power, love for love, self for self.

#### The Spirit of Self-Sacrifice

JAMES F. DEMERITT

Forward.

Dr. Mabie tells the following story of a young Japanese, who is now in Boston studying for the ministry, but whom he first met several years ago at Tokio. At the time of the doctor's first meeting with the young man, the student was not only a disbeliever in Christianity, but did not accept the tenets of any religion. He did not believe in God; he did not believe in a future state; he was really an honest—or thought himself to be honest—atheist. The story of his final conversion to Christ is a most excellent example of how Christian self sacrifice, the principal "doctrine" which the Master lived, impresses the average heathen mind. I presume I am right in classing atheists with the heathen, am I not?

The young Japanese went to Tokio several years ago with the avowed intention of gaining an education. Altho he did not believe in religion he did believe in learning and culture, and finding all the government schools full he entered a mission college, carried on under the jurisdiction of the established Church of England, and of which the venerable Bishop B—— was president.

The school (alas! a misfortune of many mission schools) was poor, and many of the buildings were scarcely fit to shelter brutes, let alone human beings. Entering late, as he did, our young student was given a room at the north end of the long row of dormitories, sharing his quarters with a Christian youth of his own nation. The building being on the north, and, as I have said, in very bad repair, the rain beat in, and the cold and dampness made the place almost untenable. The students entered a good many complaints, but apparently no notice was taken of their trouble.

Meanwhile the atheistic student was absorbing all the knowledge he could get and paid little attention either to the lives of the Christian students in his class or to the tenets of the Christian doctrine. He had come for scientific learning, not to study religion.

The room where he lodged, however, be-

came so intolerable that he and his roommate agreed to call upon the president and state their grievance to him in person. They did so, and the old man met them very cordially, indeed.

"I know very well, young gentlemen," said the president, shaking his head sadly, "in what state the rooms at that end of the dormitories are. I had hoped to have better buildings before the winter set in; but the money I have asked for has not been sent me. My hands are tied; I can do nothing toward bettering the condition of your room."

He looked at them solemnly a moment, his venerable face lighted by a strong determination.

"You," he said, turning to the Christian student, "are hoping to take orders and preach to your countrymen the Christ you serve; we must not allow you to run the risk of contracting a disease which may remove you before your work is done." And you," he added, turning to the atheist student, "are not yet a Christian; we cannot allow you to take such a risk until you are. I will tell you what can be done, young gentlemen. I have a nice room upon the south end of the dormitories. You may remove your possessions to it at once, and I will take your apartments."

"I am an old man," he continued, waving aside their objections. "My race is nearly over. My work is well nigh done. It will not matter now when I go. But you—life is before you both. We cannot risk our young men's lives. We old ones are past our usefulness."

Naturally the young men would not listen to the proposition; but they had very hard work to convince the president that such an exchange was not to be thought of. When they finally left him and went back to their damp room, the atheist said to the Christian student:

"This is too much. If that is what Christianity prompts a man to do, there must be something in this Christ-life. I'm going to find out what it is."

He has found "what there is in it," and the former atheist hopes to go back to his country ere long to teach and live the same life of self-sacrifice that Christ and Bishop B—— lived and taught.

## The Christian Life

### PRAYER MEETING TOPIC

#### "SPIRITUAL BLINDNESS"

##### I Scripture Teaching.

- 1 Explained, John 1:5; I Cor. 2:14.
- 2 The result of sin, Isa. 29:10-12; Matt. 6:23; John 3:19, 20.
- 3 Uncharitableness a proof of it, I John 2:9, 11.
- 4 A work of the devil, II Cor. 4:3-6.
- 5 Leader to evils of all sorts, Eph. 4:17-19.
- 6 Of ministers, fatal to themselves and their people, Matt. 15:14.
- 7 The wicked are in spiritual blindness, Ps. 82:5; Jer. 5:21.
- 8 Also the self righteous, Matt. 23:19, 26; Rev. 3:17.

9 The wicked are wilfully guilty of it, Isa. 26:11; Rom. 1:19-21.

10 Christ appointed to remove it, Isa. 42:7; II Cor. 4:6; Luke 4:18; John 8:12; John 9:39.

11 Christ's ministers and people to assist, Matt. 5:14; Acts 26:18.

12 Saints are delivered from it, John 8:12; Col. 1:13; I Pet. 2:9.

13 Instances of it—Israel, Rom. 11:25; Scribes and Pharisees, Matt. 23:24, 26; The church at Laodicea, Rev. 3:17.

##### II Remarks.

1 It is wonderful and sad how many people in this world are spiritually blind.

2 A blind child does not know it until told. So we sometimes are blind and do not know it.

3 If other people or the Bible tell about spiritual experiences and truths which we do not have, it is an evidence of blindness. J. L. GILLIN.

#### Beside the Dead I Kneel for Prayer

Beside the dead I kneel for prayer,  
And felt a presence as I prayed.  
Lo, it was Jesus standing there!  
He smiled, "Be not afraid."

"Lord, Thou has conquered death, we know;  
Restore again to life," I said,  
"This one who died an hour ago."  
He smiled, "She is not dead."

"Asleep, then, as Thyself didst say,  
Yet Thou canst lift the lids that keep  
Her prisoned eyes from ours away."  
He smiled, "She doth not sleep."

"Yet our beloved seems so far  
The while we yearn to feel them near,  
Albeit with Thee we trust they are."  
He smiled, "And I am here."

"Dear Lord, how shall we know that they  
Still walk unseen with us and Thee,  
Nor sleep nor wander far away?"  
He smiled, "Abide in Me."

—Rossiter Raymond.

#### GENTLENESS

J. F. KOONTZ

Gentleness, softness or mildness of disposition and behavior. Little as this disposition is thought of by many, we find in God's word as a characteristic of the true Christian. James says, the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, etc., James 3:17. Paul says, it is one of the fruits of the spirit. Gal. 5:22. Paul again says, the servant of the Lord must not strive but be gentle unto all men. II Tim. 2:24. This gentleness indeed is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. A tameness, which submits without a struggle to every encroachment of the violent and assuming, forms no part of Christian duty, but on the contrary, is destructive of general happiness and order. That unlimited complaisance, which on every occasion falls in with the opinions and manners of others, is so far from being a virtue that it is itself a vice and the parent of many vices. It leads to the overthrow of all steadiness of principle and produces a sinful conformity to the world which taints the whole character.

True gentleness is to be carefully distinguished from the mean spirit of a coward. It renounces no just right from fear, it gives